

## The Strait Gate

preuaile against thee: then shalt thou enter  
with Christ in at the strait gate and narrow  
way which leadeth vnto eternall life, and  
there dwell with him for euer.

psalm 118.  
19. 20.

Open therefore vnto us, O Lord, the gates  
of righteousness, that we may go into them  
and praise thy holy name. This is the gate  
of the Lord, the righteous shall enter into it  
and praise him for evermore.

The God of peace which brought againe  
from the dead, the Lord Iesus, the great  
shepherd of the sheepe, through the blood of  
the euertlasting couenant, make vs perfect in  
all good woorkes, cut off all lets & hindrances  
both within vs and without vs: sanctifie vs  
throughout, amend all our imperfections, &  
keep vs blamelesse vntill the day of his most  
glorious appearing, that we may enter with  
him into his heauenly kingdome: to whom

with the Father and holy Spirit, one

God in Trinity, and Trinity in

Unity, be all blessing and

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13.  
9

A  
SERMON  
PREACHED AT  
NEVVPORT-PAIGNELL  
in the Countie of  
Buckingham.

By R. H. *acket*.

2. COR. 5. 20, 21.

Now then are wee ambassadours for  
Christ, as though God did beseech you  
through vs, wee pray you in Christs  
steed, that yee bee reconciled unto  
God:

For he hath made him to be sinne for vs,  
which knew no sinne: that wee should  
bee made the righteousnes of God in  
him.

LONDON.

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be sold at his Shop at Grays-Inne new Gate  
in Holborne. 1628.







To the right worshipfull,  
M. Iohn Tompson Esquier, one  
of her Maiesties auditors in the Eschea-  
quer, and iustice of Peace and Quorum  
in her Maiesties shires of Buck. and  
Bedf. all increase of worship with  
all spirituall good.



Hereas (worshipfull Sir)  
God hath giuen you, not  
onely by your counsel to  
further, but also by your  
good ensample to pro-  
uoke, many carelesse  
people to the hearing of the word: we can-  
not but reuerence this grace in you, and  
wish it many waies multiplied for our coun-  
tries good. For when prophanes hath so  
poisoned the harts of many, that they aske  
who is the Lord that they should heare his  
voice, & the world hath so swetned other,  
that they doe run to it, when they should  
poste to God. In vayne were our labours,  
except God stirred vp the hartes of some,  
which might be leaders to the people, to  
bring them into the house of God. And al-  
though at the first many more sauage then  
this beast, are hayled perforce into the  
Arke, and come ynwilling, like such which

*The Epistle Dedicatorie.*

are muffled and would not be touched of the sunne: yet when through Gods mercie they shall see all drowned which are without, & shal taste of some of that grace God giueth vnto his; they will not a foote from the dore of his tabernacle, but as mē whom the zeale of the Lords house hath eaten, they shall fall downe and worship confessing that the Lord is God. In regard whereof be not weary of well doing, but stirre vp the grace God hath giuen you, and know that God hath made you, not onely for your selfe, and for your household: but also for the good of other. In the view of which your goodnes as I much doe ioy, so in lew of duety with all desire of your farther good, I haue emboldned my selfe, to offer to your Worship this small treaty of that great peace and reconciliation wee haue with God. The which, although now long sithence, in a great assembly, it hath beene most grauely handled by that blessed man of reuerend memory *John Foxe*. Yet since our course is diuers as the learned may iudge, to satisfie other rather then my selfe, I haue suffered this although vnwilling to be drawne into the light. Thus commending it to Gods blessing and your Christian fauours, my prayer is vnto this God  
of

*The Epistle Dedicatorie.*

of peace, that he would giue vs peace with  
him and with our selues, that wee may ioy  
in this couenaunt of peace, witnessed  
in his worde, and assured our  
heartes by the earnest of  
his spirit, Amen. From  
North Crowly,  
*Maij primo,*

Your worships  
in all dutie,

*Roger Hacket.*

A 3



A Sermon preached at  
Newport Pagnell in the  
countie of Buckes. taken out  
of the 2. Cor. 5. ver. 20. 21.

1  
2. Cor. 5.  
ver. 20. & 21.

Now then are wee ambassadors for Christ, as  
though God did beseech you through vs,  
we pray you in Christ steed, that ye be re-  
conciled vnto God:

For he hath made him to be sinne for vs, which  
knew no sinne: that we should be made the  
righteousnes of God in him.

**A** many Scriptures tho-  
rough the body of the Bi-  
ble, doe mosse plainly lay  
forth, the worke, I should  
say wonder, of our redemp-  
tion & reconciliation with  
God the father: so there is nothing, wherein  
a Christian soule should rather seeke to solace  
her selfe, then in the sweet meditation of this  
most heauenly doctrine, by which she may see  
that God is now reconciled vnto her, and that  
shee may through Christ merite, haue accessse  
with boldnesse vnto the throne of grace, for as  
this maketh a mans heart to melt, & his knees  
for feare to beate together, to consider that  
God is his enemy, and that he will call him to  
iudgement

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iudgement for al his sinnes: so this filleth the hart with ioy and bones with gladnesse, to record that God hath put away his sinnes, and in great fauour hath respect vnto him for his good. In regard whereof it standeth vs in hand that our heartes may be filled with this sweetnes, and our soules haue their parte in this most heavenly solace, attentiuely to consider the Apostle in this place. In the unfolding of whole wordes, my purpose is, first briezly to lay downe his meaning, and then more amply to stand on those points, which make for reconciliation betweene God and man.

*Now then are wee embassadors for Christ:* as if the Apostle would say now then we come not of our owne heads, without lawfull warrant, for God hath put this word of reconciliation into our moutbes, he hath sent vs in embassage vnto you, and giuen vs in commission thus to speake: *Wherefore for Christ sake if you will doe any thing for him we pray you, nay Christ praieth you, for his place now we do supply, and not only he but God in vs, and by vs praieth and beseecheth that you would be reconciled vnto him. If you desire his friendship, but yet feare his presence because of your sinnes; beholde his mercie, he will not impute vnto you your sins, but vnto you they shall be as though they had neuer beene.* If

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yet you doubt how this may be, since that you know that God is iustice and punisheth sinne wheresoeuer he findeth it; looke on your sauiour, & that which God in mercy pardoneth in you, he punisheth with all iustice in his sonne. For he which was most innocent and knew no sinne, hath your sinnes imputed vnto him, and not onely imputed, but he is made sinne for you, that is a sacrifice for your sins. Thus the chastisement of your peace is layed on his shoulders, and for your sins hee hath suffered, an hell of torments in his most blessed soule & bodie. If yet you dare not presume his presence, because you want your wedding garments: consider, that he was therefore made sinne for you, that you should be made, (you cannot make your selues) not the righteousness of man which is inherent in you, but the righteousness of God which is imputed to you. And to make all without doubt you are made this righteousness of God, not in your selues, but in him, euen in Christ Iesu, which for your sake hath sanctified himselfe, and fulfilled all righteousness for you, so that as your sinnes were not inherent in him, but in your selues; yet so imputed to him, as though they were his: so this righteousness, by which you are reputed righteous before your maker, is not inherent in you but in him, yet as if it were yours,



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yours, through Gods great mercy it is imputed vnto you. Therefore now let euery good Christian, in a good assurance of hope, come with boldnesse vnto the throne of grace, since now to his endlesse comfort he feeleth, that Christ hath borne the punishment of his sinne, that hee might enioy the fruite of Christs righteousness, which is all grace in this world and hereafter euerlasting life.

Out of this short explication of the Apostles wordes, & light touch of this most wonderful doctrine, we may for our better instruction obserue, first who are to be reconciled, that is God and man: secondly by whom they are to be reconciled, that is by Iesus Christ: thirdly by what meanes Christ reconcileth man vnto God, which is by taking away from man that which is mans, that is his sinne: and by giuing vnto man that which is not mans, but Gods, euen the righteousness of God in him.

Then first the chiefe partie that is to be reconciled is God, and he sent his seruants <sup>4 Mat 23. 3</sup> early and late, to recall his people from their <sup>2. Cro. 36. 1</sup> sinnes; and although they were euill entreated and put to shame, yet in the abundance of his loue he protesteth that <sup>1er. 25. 4</sup> he would not the death of a sinner, but with great grieve <sup>6 Eze. 33. 1</sup> commaundeth of his people Israell why they would die, nay after his seruants he sendeth his

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his sonne, who <sup>a</sup> weepeth & would haue <sup>b</sup> gathered them as the henne gathereth her chickens, but they would not heare, nor know the thinges that made for there peace, & but killed the heyre of the vineyard, and <sup>d</sup> persecuted such which beleued in his name. Yet for all this God full of mercy and ready to forgive, giueth, in commaund <sup>e</sup> to his Apostles, and to other successors the pastors and teachers in the Church, not to commaund but to pray, not in there owne name but in his, that yet at the length they would be reconciled vnto him. Behold <sup>D</sup> carelesse fleshe the wonder of the world, that the almighty <sup>a</sup> who by the breath of his nostrils, could destroy al flesh, <sup>b</sup> and can raise out of stones sonnes vnto Abraham, & make of Moses a mighty nation, should so far stoope as it were vnto man, and beseech him that he would be reconciled vnto him. It is he <sup>D</sup> man that is iniured, & he hath not iniured nor wronged thee, & testifie against him if thou canst: yet he which beareth thy rebukes, and whose wrath if thou weart armed, with the powers of heauen and earth thou couldest not susteyne, is not onely <sup>g</sup> ready to forgive, but beggeth at thy hands, that thou wouldest be forgiven, and reconciled vnto him: Thy enmitie can do him no hurt, thy friendship no good. Yet when thou art dumbe, may scornest his

<sup>a</sup> Luk. 19. 41.

<sup>b</sup> Mat. 23. 37.

<sup>c</sup> Iohn 11. 53

<sup>d</sup> Mark. 13. 9

<sup>e</sup> Act. 1. 8

Mat. 28. 19

<sup>f</sup> Iob 4. 9

<sup>g</sup> Mat. 3. 9.

Exo. 32. 10

Isa. 5. 4

Mic. 6. 3

Joel 2. 11.

ob 9 5

er. 10. 12

Pf. 86. 5

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his helpe that is thine owne health, he for thy good not for his, entreateth, beseecheth, that thou wouldest be reconciled vnto him. **O**

**Lord** <sup>h</sup> great in patience and of much mercy, <sup>h</sup> Exo. 34.6  
that thou shouldest so friendly deale with sin <sup>Pl. 145.8</sup>

full flesh. I would that we could so deale with our brethren, as thou **O Lord** hast deale with vs. But alas our fleshly mindes and malice

feeding stomackes, are so sharpened to reuenge, and to bandie backe an ill turne with a worse, that if any hath but once trespassed

vs, we are ready forthwith to haue him by the throate. We are so farre from entreating his loue, that wee disdaine to speake to him, nay

cannot abide that any should speake of him to vs. But **O man** looke on thy maker, he hath not dealt in this sort with thee: thou hast not

trespassed <sup>a</sup> him once, but often: and that not <sup>a</sup> Mat. 18.21  
after a light, but most grieuous manner, yet

before <sup>b</sup> that thou art sorie for thy fault, or <sup>b</sup> Jer. 31.19  
once desirest to haue his mercy, he is not one <sup>Ezech. 16.</sup>

ly content to speake, but as one that hath writ: <sup>Rom. 10.20</sup>  
ten thy iniuries in the dust, desireth thee to be

reconciled vnto him. **O blessed sauiour** whilest yet thy handes and feete were bleeding, & thy

mouth tasted of the gall and vinegar, whilest yet thy eies saw there vilenes, and thy eares

heard the reproch with which they reproched thee: thou criedst, & forgie them father, for <sup>c</sup> Luke 23.34  
gieue



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glue them, they know not what they do. And  
thy faithfull Stephen whilest yet he sighed vn-  
der the violence of the stones, he *d* called for  
no fier from heauen, neither did his *e* bloud  
call for vengeance from the earth, but seeking  
to do good to them, of whom he had receyued  
euill, O Lord lay not this sin to there charge.  
True it is that which the Disciples spake of  
another matter, so sinful flesh speaketh of this,  
*a* this is an harde saying who may abide it.  
Insomuch that if fleshe and bloud aske coun-  
saile of it self, he wil *b* haue a tooth for a tooth,  
and yet not content, he will neuer rest, till he  
hath set his feete on the neck of him that hath  
offended, and his eies see him a dispised crea-  
ture tramped in the dirte. For if *c* Haman  
see that Mardoche shall not arise and make  
obeylaunce vnto him, so mightily rageth ma-  
lice in his hart, that he will not onely pzeare  
a gibbet to hange him: but yet not satisfyng  
his reuenging soule, he will labour to destroy  
with him his whole nation. If once the wo-  
men shall ascribe to Dauid, more *d* glorie then  
to Saule, although Dauid vctured for Saules  
defence, and this fault (if so be a fault) is in o-  
ther not in him, yet Saules soule so burneth  
with reuenge, that it can not be cooled by *e* in-  
treatie of friendes, or any whit aswaged *f* by  
the merites of his seruant, nor yet quenched,  
although

*d* Luke 9.54

*e* Gen. 4.10

*f* Act. 7.60

*a* Iohn 6.60

*b* Leu. 24.20

*c* Hest. 3.6

*d* 1. Sam. 18.

8.29

*e* 1. Sam. 20.

33.

*f* 1. Sam. 24.

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although he <sup>g</sup> knoweth all this to be the onely <sup>g 1. Sam. 24.</sup>  
worke of God. Thus doth malice & reuenge <sup>ver. 12.</sup>  
beare rule in fleshly minded men.

Neither doth this furious passion onely  
reigne in fleshly minded men, and such which  
haue no feeling of God, but euen this taketh  
hold sometimes of the children of God, and so  
mastereth the good spirit that is in them, that  
in the furie of their affection they seeke re-  
uenge, and the spoyle of him whom their hu-  
mor doth not like. This may be seene in E-  
lysha <sup>h</sup> who cursed the children because they <sup>h 2. Reg. 2.</sup>  
mocked him, this in the Patriarkes which <sup>23</sup>  
forgot nature and sould their brother, this <sup>1</sup> Gen. 37.  
in Lot who smites at Abraham for the <sup>29</sup>  
quarell of his men, this in the Apostles, who <sup>k</sup> Gen. 13. 8  
wished for fier to come downe from heauen, <sup>l</sup> Luk. 9. 54.  
this in David who rashly vowed, that hee <sup>m</sup> 1. Sam. 25.  
would not leaue in Nabels house one to make <sup>22</sup>  
water against the wall, and this also in many  
Gods seruants, who now liue in the flesh, too  
much yeelding to their flesh. Unto whom  
what should wee say but that they <sup>n</sup> would <sup>n</sup> Gal. 5. 16  
walke after the spirit, not after the flesh, that  
they would <sup>o</sup> leaue to liue vnto themselues, <sup>o</sup> Gal. 2. 20  
and suffer Christ to liue in them. That they  
would say of Shemei cursing as David did to  
the sonnes of Seruiah, <sup>p</sup> suffer him to curse, <sup>p</sup> 2. Sam. 16  
for <sup>p</sup> Lord hath biddē him, or that they would <sup>11</sup>  
answere

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**Gen. 50. 19** and were not onely with wordes but teares of kindnes, as Ioseph did to his brethren which acknowledged their faulte, & all is for good, feare ye not am not I vnder God. And not only let them acknowledge that it is God that hath stirred vp enemies, against them for their good, but yet whilest they smart with the injuries they haue receyued, and the other take pleasure in the wronges that they haue done; let them not onely forgiue and beseech them of loue, the which God doth here, but let them pray for those their enemies as did our Saviour for his, because their affection hath so blinded them, that they well know not what they doe. Thus much for the first party our mercifull God that beseecheth man to be reconciled vnto him, now followeth that wee should speake of the second partie, which is Man & his demeanour in this reconciliation towards God.

**7 ver. 19**

**John 17. 9**

**1. Cor. 11. 3**

Now Man in the 7 verse going before is called the world, the which word is sometime taken for the wicked of the worlde, in which sence our Saviour speaketh when he saith I praye not for the world, & the Apostle saith, God chasteneth vs in the worlde, least wee should be condemned with the world. In which sence if wee take man, so farre is he from seeking to be reconciled with God, that sometime



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in the pride of his heart, he asketh with Pha-  
 raoh <sup>a</sup> who is the Lord that I should heare <sup>a Ezod. 5.2</sup>  
 his voice. Yea, when we preach vnto such <sup>b</sup> the <sup>b Jer. 11. 21</sup>  
 glad tidings of peace, they say vnto vs preach  
 to vs no more in the name of the Lord, thus  
 when wee speake of peace <sup>c</sup> they care not for <sup>c Luk. 19. 41</sup>  
 those thinges that make for their peace, but  
 prepare themselves to warre with God lay-  
 ing sinne vpon sinne, as though with the Gi-  
 ants they would plucke God out of heauen.  
 Indeede before such swine, it is vnmeete that  
 we should <sup>d</sup> cast forth heauenly pearles, or pu- <sup>d Mat. 7.6</sup>  
 blish the thinges that make for their peace.  
 Because God in his iustice hath so blinded  
 their eyes, that now they are hidden from their  
 sight. Yet because such which are reprobate <sup>e</sup> <sup>e 1. Reg. 8.</sup>  
 are knowne onely to God, because he by his <sup>39</sup>  
 will reuealed, <sup>f</sup> would haue all men to be sa- <sup>Reu. 2. 23</sup>  
 ued & come vnto the knowledge of his truth, <sup>f 1. Tim. 2. 4</sup>  
 & hath commaunded vs to <sup>g</sup> publish this word <sup>g Marke 16.</sup>  
 of Reconciliation vnto all: it standeth vs in due- <sup>15</sup>  
 ty to harken to the heauenly voice, & <sup>h</sup> in scat- <sup>h Luke 8. 5</sup>  
 tering the seede of this his gracious promise  
 leauing the successe vnto the heauenly bles-  
 sing of himselfe. Thus must wee do because  
 God may call <sup>i</sup> them at the last houre of the <sup>i Matt. 20. 9</sup>  
 day and who knoweth whether now. For hee  
 can make the <sup>k</sup> stonie rocke to gush out with <sup>k Exo. 17. 6</sup>  
 water, and / Peter (after his fruitlesse labour) <sup>l Luke 5. 6</sup>  
 at

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at once to catch a great draught of fish. It is true men are loth to sowe where they shall not reape, and against all likelyhood to bestowe their hopelesse paines: yet let such know that that *a* which seemeth vnpossible to them is possible with God, which *b* bringeth light out of darkenes, & *c* callieth thinges which are not as though they were, nay *d* which giueth life to them which are dead in sinne, yea although they lie stincking in their graues, and as vnlikely to be clothed with Gods grace, *e* as were those bare and drier bones that the Prophet sawe scattered before the graue. Thus then you see, that of some, vnto whom this worde is preached, in the eye of man there is small hope, and yet God in great mercy will haue this word of reconcilement published to them.

Now if we take the world for the elect of God in which sence the floume of man is said to be sent not to condemne the worlde but to saue the worlde, and againe that the *g* world may beleue that thou hast sent me. A wonder it is to see, how wee prepare our selues vnto God; for it is so that amongst vs there are some, that are content to be made friendes with God and this they make a parte of their desire, but yet they *h* feede God with delay, and put of from day to day, and wil haue God

*a* Mat. 19. 26

*b* Gen. 1. 3

*c* Rom. 4. 17

*d* Iohn 11.

*e*

*e* Eze 37. 3

*f* Iohn 12.

47

*g* Iohn 17. 2

*h* Eccl. 11. 9

*i* Reu. 3. 20

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to wayte their leasure. But if such would consider their owne damnable estate, if God should pꛛeuent them with his iustice, and call them to accomptes befoze they are ready, they would adde wings to their fecte, and with all poss speede woulde make haste to come vnto their God. For if *a* once the bridegrome be *a* Mat. 25. 11  
passed befoze they haue pꛛouided oile, *b* if once *b* Hist. Tmꝛ. c.  
the redde tents be pitched vp befoze they haue *Lib. 10.*  
accepted of his peace, if once the *c* blessing be *c* Gen. 27.  
giuen befoze they come, the *d* gate of his mer- *ver. 38.*  
cie shut and his throne of iustice erected vp, *d* Reu. 10. 11  
then should they come but all to late, & since they would not accept of Gods fauour when they should, they cannot taste of his mercie when they would.

Others there are that are content to commaund with the first, & reioice in the light that God hath giuen them, but they are so humbled with the conscience of their sinne, & with such dread and sorrow tremble at the name & remembraunce of God, that they shut their eyes at the glory of his maiestie, run *e* into the *e* Gen. 3. 8  
thicket with Adam from his pꛛesence & cannot abide to appeare befoze him. Vnto whom if God in comfort drawe neere and speake kindly vnto them *f* as did Ioseph to his bre- *f* Gen. 45. 3  
thren, yet they haue no power to hold vp their heads, or to looke God in the face; and tearing



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Luke 5. 8

by their woundes as men of dispaire, at the view of Gods mercie they speake vnto him as Peter did to Iesus, & goe away from me for I am a sinfull man. Whose case herein is so much the more happie, by how much they seeme to theselues to be more miserable. For when GOD hath in this sorte searched their woundes, & launced them euen vnto the quick, then he powzeth in oyle, and maketh them to feele the sweet of his mercy, then he taketh away their sins the cause of their feare, and so clotheth them with the robes of righteousness, that now in a good confidence of hope, and that with all boldnesse they come into the p[re]sence of God their father.

A thurd sort they are which come willingly when God doth call, & take pleasure in the mercies that God hath shewen them, which haue accepted of the couenant of peace that God hath offered in his sonne, and hath promised to be a friend to his friends, and open enemy to all he doth not like: & yet if sinne comes in the way, and shewes her selfe in pleasure to them, for old acquaintaunce they must haue her by the hande, and renew some tokens of their former loue. So soone do they starte aside and make loue to that which God doth deadly hate, true it is that when they first gaue their names to God to be enrolled for  
his

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his friends, their purpose <sup>a</sup> was not to forsake <sup>a</sup> Mar. 14. 29  
 God although all other did : but to <sup>b</sup> hate the <sup>b</sup> Pl. 139. 21  
 whom he hated, even as though they were  
 their enemies : yet neuerthelesse as though  
 they <sup>c</sup> were like to those leane kine, who had <sup>c</sup> Gen. 41. 4  
 eaten the fatte and were neuer the fatter : had  
 tasted of Gods grace and were neuer the bet-  
 ter. And they doe not onely fauour <sup>d</sup> Gods <sup>d</sup> 2. Cro. 19. 2  
 enemies, but change there colours and <sup>e</sup> for <sup>e</sup> Mat. 26. 26  
 sweare their maister whom they before ser-  
 ued. It is true that they therefore <sup>f</sup> strike <sup>f</sup> Jer. 31. 19  
 themselves vpon the thighe, and are ashamed  
 of their dealing towards God. Insomuch  
 that they doe <sup>g</sup> not onely seeke to bring vnder <sup>g</sup> 1. Cor. 9. 27  
 this body of sinne, are to make the law of their  
 members obedient to the law of their midde:  
 but when they see it is a matter beyond their  
 power, and <sup>h</sup> that they cannot leaue vndone <sup>h</sup> Rom. 7. 14  
 that euill which they would : then they desire  
 to be deliuered from this body of sinne, and  
 sigh with much sorrow that they cannot serue  
 God with that puritie as they would. Those  
 sinnes and imperfections God will not see,  
 neyther repute them as any breach of that co-  
 uenant they haue made with him, but he will  
 so forgive them in his sonne, that vnto him  
 they shalbe as though they had neuer beene.  
 Yet out of this which hath beene spoken, you  
 see the demeanure of man towards his God,

## A Sermon.

Luke 5. 8

by their woundes as men of dispaire, at the view of Gods mercie they speake vnto him as Peter did to Iesus, & goe away from me for I am a sinfull man. Whose case herein is so much the more happie, by how much they seeme to themselves to be more miserable. For when GOD hath in this sorte searched their woundes, & launced them even vnto the quick, then he powreth in oyle, and maketh them to feele the sweet of his mercy, then he taketh away their sins the cause of their feare, and so clotheth them with the robes of righteousness, that now in a good confidence of hope, and that with all boldnesse they come into the presence of God their father.

A thurd sort there are which come willingly when God doth call, & take pleasure in the mercies that God hath shewen them, which haue accepted of the couenant of peace that God hath offered in his sonne, and hath promised to be a friend to his friends, and open enemy to all he doth not like: & yet if sinne comes in the way, and shewes her selfe in pleasure to them, for old acquaintaunce they must haue her by the hande, and renew some tokens of their former loue. So soone do they starte aside and make loue to that which God doth deadly hate, true it is that when they first gaue their names to God to be enrolled for  
his



## A Sermon.

his friends, their purpose <sup>a</sup> was not to forsake <sup>a</sup> Mar. 14. 29  
 God although all other did : but to <sup>b</sup> hate the <sup>b</sup> Ps. 139. 21  
 whom he hated, euen as though they were  
 their enemies : yet neuerthelesse as though  
 they <sup>c</sup> were like to those leane kine, who had <sup>c</sup> Gen. 41. 4  
 eaten the fatte and were neuer the fatter : had  
 tasted of Gods grace and were neuer the bet-  
 ter. And they doe not onely fauour <sup>d</sup> Gods <sup>d</sup> 2. Cro. 19. 2  
 enemies, but change there colours and <sup>e</sup> for <sup>e</sup> Mat. 26. 26  
 sweare their maister whom they before ser-  
 ued. It is true that they therefore <sup>f</sup> strike <sup>f</sup> Ier. 31. 19  
 themselves vpon the thighe, and are ashamed  
 of their dealing towards God. Insomuch  
 that they doe <sup>g</sup> not onely seeke to bring vnder <sup>g</sup> 1. Cor. 9. 27  
 this body of sinne, are to make the law of their  
 members obedient to the law of their midde:  
 but when they see it is a matter beyond their  
 power, and <sup>h</sup> that they cannot leaue vndone <sup>h</sup> Rom. 7. 14  
 that euill which they would : then they desire  
 to be deliuered from this body of sinne, and  
 sigh with much sorrow that they cannot serue  
 God with that puritie as they would. Those  
 sinnes and imperfections God will not see,  
 neyther repute them as any breach of that co-  
 uenant they haue made with him, but he will  
 so forgive them in his sonne, that vnto him  
 they shalbe as though they had neuer beene.  
 Yet out of this which hath beene spoken, you  
 see the demeanure of man towards his God,

## A Sermon.

that he is eyther of the wicked sorte which either care not at all for comming vnto God, or which is worse appose themselves in defiance against him, or if he be of the better sorte, then eyther he thinketh himselfe unworthy to be a friend of Gods, which is a ready steppes to his future blessednes, or if he purposeth to be Gods friend he either meaneth to be hereafter, or if forthwith, yet then he will haue God to receaue with him his earthly pleasures and desires, and howsoeuer in his greatest faith and friendship with God, hee hath a liking sometime vnto sinne and although he be sorie for it, yet he neuer leaueth louing and liking her, till he be deliuered from this body of his flethe, and is with Christ: thus much for the parties God and man which are to be reconciled.

Now if wee looke to the person Iesus Christ, by whom God reconcileth himselfe vnto the worlde, in him euery Christian soule, shall not onely finde comfort to assuage his griefes: but a full direction to guide and gouerne him thorough this vale of misery, vnto his spirituall and euerlasting rest. For when there were two things in man that made him to feare the presence of his God, his sinne, and the want of that originall iustice after which hee was sometime created: this Iesus in whom

## A Sermon,

whom we trust doth not only *a* purge vs from our sinne, but *b* being the very image of God and the ingrauen foine of his fathers substance *c* he restoreth the image deprauid in vs, and maketh it most perfect euen as at first it was. The which when a Christian shall well consioer, hee must needes confesse that there is but *d* one mediator betwixt God and man, the man Christ Iesus. For when there is *e* none that can take away sinne but God alone, or restore the image *f* that man hath deprauid saue hee onely that made the image. Much may be spoken of the grosse papists, to maintaine their fancies of many mediators. But all to no purpose as you see, for without all question, *g* amongst men, there is no other name by which a man shalbe saued, saue onely the name of Iesus Christ. And he that will not be content to be saued by him, but wil haue an other with him for his sauiour, shal neither be holpen by any other, nor yet finde sauing health in Christ. And in truth *h* in whom are all the promises of God yea and men, but onely in Iesu Christ; in whom did it please the father to reconcile all things to himselfe, and to set at peace with him both the thinges in heauen and the thinges in earth, but onely by Iesus Christ, and the bloud of his crosse, thus is he made not onely the *k* anchoꝝ but the fi-

*a* 1. Iohn 1. 7

*b* Heb. 1. 3

*2.* Cor. 4. 4

*c* 1. Cor. 15. 49.

Col. 3. 10

*d* 1. Tim. 2. 5

*e* Marke 2. 7

*f* Rom. 8. 29

*g* Actes 4. 12

*h* 2. Cor. 1. 20

*i* Col. 1. 20

*k* Heb. 11. 2



## A Sermon.

a Mat. I. 21  
 b Eph. I. 10  
 c John 14. 1  
 d Gen. 27. 21  
 e Heb. 9. 7  
 f Rev. 12. 1  
 g Rev. 12. 1  
 h Luk. 23. 45  
 i Rev. 1. 6  
 k Exo. 12. 35  
 l Josh. 14. 1  
 m Matt. 8. 14

nether also of our faith, a Jesus because he  
 saueth vs from our sinnes; that one, yea b onely  
 in whom God doth regather all thinges, both  
 which are in earth and which are in heauen.  
 Therefore wee c that haue beleueed in the  
 father, let vs beleue in him, d for in him the  
 father is well pleased, and for his sake will be  
 well pleased with vs. True e Iacob had not  
 obteyned the blessing, if in his owne rayment  
 he had come, and not in the robes of his eldest  
 brother. True none but the f high priest and  
 that but once in the yeere might enter into  
 the holy of holiest. True, none of the people  
 might offer sacrifice vnto God, but by the  
 priest, yet g whē now Christ clotheth vs with  
 his righteousness, whē he hath rent the h vaile  
 and broken downe the partition wall, when he  
 i made vs priestes, and leades vs by the hand  
 vnto his father, wee cannot but hold vp our  
 eyes and thanke God of this his great mercy  
 shewed to vs in him. Thus we looke on him  
 as k our onely Moses which hath deliuered  
 vs from the bondage of our spirituall Pharaoh  
 thus wee looke on him as our blessed Jesus  
 which hath giuen / vs right & will inuest vs  
 in the possession of our promised Canaan.  
 Thus when wee behold m him curing euery  
 soze and euery sickness, we cannot but confesse  
 that he is sent of the father in whom onely for  
 euery

## A Sermon.

euery maladie and euery sinne we should find  
but one yet all sufficient remedie. Therefore  
that which Barnard spake rauished with the  
comfort he felt in our Saviour, let vs say a he  
is honey in the mouth, melodie in the eare, and  
a song of Iubile in the hart. And as Ioshuah  
spake to the people, when he had laied Gods  
manifold benefits befoze their eies, now chuse  
you what God you will serue, whether the  
Lord, or the Gods of the nations that are  
round about, but as for me and my house we  
will serue the Lord: in like sort let euery right  
Christian say, chuse you what sauiours and  
mediatours you will haue, whether the Lord  
Iesu, or the gods of the papist: as for me and  
my house Iesus shalbe a mediator, and that  
onely vnto vs. The which if we shall doe as  
we seeme to say, God shall say to vs as he did  
of Marie which sat at the feete of Iesus and  
heard his voice, c Martha is troubled about  
many things, but Marie hath chosen the bet-  
ter parte. Thus you haue heard, that this Je-  
sus is the onely mediator of this couenant, by  
which man is reconciled vnto God.

a Bern. in  
cant. ser. 15.

b Iosh. 24. 15

c Luk. 10. 41

Now Iesus is the man by whom God in  
his goodnes doth saue the worlde, and whom  
he hath made the mediator of this couenante  
of peace: so it is expedient for the full satisfy-  
ing of all Christian mindes, in him to consider

## A Sermon.

his two natures, his Godhead and his Manhood, for except he had beene God, he had not beene able, and except he had beene man, he had not beene fitt to accomplish the worke of our redemption and to reconcile vs vnto God his father.

Therefore let vs first, consider that this Iesus is God, and the reasons why it was expedient that he so should be: he is God, for <sup>a</sup> it pleased the father that in him should dwel the fulnesse of the Godhead bodily and in truth, being the <sup>b</sup> sonne of his father, not by adoption as are we but by essence, not by grace but by nature, being <sup>c</sup> the very image of the father, and the engrauen forme euen of his substance, he could not but be God. For as every creature bringeth forth their yong after their kinde, so the creator of all, must needs bring forth after his kinde God of God euen of the substance and essence of himselfe. And therefore Paul speaking of our saviour saith <sup>d</sup> that he was in the forme of God, and thought it no robbery to be equall with God, for althengh the person of the father is distinct from the person of the sonne, yet in the essence and nature of the dietie, they are one, <sup>e</sup> I and my father are one, wherefore as Christ spake to the disciples of Iohn, which came to know whether he were that Messiah that should come,

f goe

<sup>a</sup> Col. 2.9

<sup>b</sup> Mat. 3.17

<sup>c</sup> Col. 1.35

Hebr. 1.3

<sup>d</sup> Phil. 2.6

<sup>e</sup> Iohn 10.

39

<sup>f</sup> Iohn 5.7



## A Sermon.

fgoe tell Iohn what you haue heard & seene: / *Mat. 11. 9*  
Euen so may we answere to them, that doubt  
of the dietie of our Sauour, goe tell what you  
haue heard of him. For when thou hearest that  
the dead were raised by him and restored to  
life, that the diuels were cast forth, and stood  
at his commaund: that he cured all sickness by  
his worde, that he calmed the waters when  
they did rage, and made the windes be hush  
when they did bluster, how canst thou but with  
Thomas fall at his feete & speake to his glo-  
ry and thy soules good *a My Lord & my God: a Iohn 20.*  
how canst thou crie out with that elect vessel, *28*  
of a truth great is the mystery of godlinesse, *b 1. Tim. 3. 16*  
God is manifested in the flesh.

Now as our Sauour is God of the same  
nature with his father, so it is worth our la-  
bour to consider, that it was most expedient  
y he so should be. For otherwise how could he  
satisfie the wrath of his father due to our sins,  
for when our sins were infinite according to  
the infinite maiestie of God whom they did  
trespasse: it must needs be that he which is to  
satisfie for those infinite sinnes, must either be  
of an infinite nature, or must for all infinity be  
for euer punished. But now since the *c* for *c A& 2. 24*  
rowes of death are fully losed in our Sau-  
our, *d* and he himself spake of them Consum- *d Ioh. 19 30*  
matum est, it is finished, it must needs be  
since

## A Sermon.

Hebr. 2. 14  
 2. Tim. 1. 10  
 Marke 2. 7  
 Gen. 3. 23  
 Iudc 1. 6  
 Iohn 14. 1  
 Ier. 17. 5  
 Isa. 43. 11  
 1. Sam. 1. 14  
 7. 19

Since he conquered death, and him that had  
 the power of death which is the deuill, f also  
 as S. Paule speaketh bee abolished death and  
 brought life and immortallitie vnto light, it  
 must needes be that he should be of an infinite  
 nature and therefore God. For as none g can  
 forgive sinnes but God, so none can beare the  
 burden of sinne but God, for it dzaue h Adam  
 out of paradise and i the angels out of heauen.  
 So that since Christ was to beare the burden  
 of our sinnes, which man and angell was not  
 able to doe, it must needes be that he should be  
 greater then man or angell and that is God.  
 Nay when he willed vs which k beleueed on  
 his father to beleue also on him, and when we  
 may not l beleue on any sauing on the Lorde  
 of host, for if we do we bring a curse vpon our  
 soules, most comenient it is that our sauiour  
 should be God: especially since the Lord saith  
 of himselfe that m beside him there is no Sa-  
 uiour. To conclude if he were not God how  
 should his eares be open to our prayers, how  
 should he see our sighes and inward gronings,  
 how should his merite be auailable to all ex-  
 cept he were onnisufficient of himselfe, and  
 and thzough the infinitie of himselfe, did make  
 his merite of infinite price. Therefore that he  
 might be able to beare the burden of our sin,  
 and to satisfie for the infinitie of the same, that  
 we

## A Sermon.

We might beleene on him as we do on the father, & that his merite might bee made available to all, it is expedient that he should bee God.

Now as he was God so is he also man, & therefore the Apostle, when he had shewed that there was but one mediator betwixt God & man, he after addeth *a* the man Christ Iesu, for *a* 1. Tim. 2. 6 who *b* was to bruiſe the Serpentes head, but *b* Gen. 3. 15 the ſeede of the woman, *c* in whom was al nations to be blessed, but in the ſeed of Abraham and *d* this ſeede as the Apostle ſpeaketh was *d* Gal. 3. 16 Christ, from *e* whence came that righteous *e* Ier. 23. 5 braunch that should reigne as king, but from the *f* ſeed of David according to the flesh. So *f* Rom. 1. 3 that if to be the *g* fruit of Maries wombe, the *g* Luke 1. 42 which he was although most blessed, if *h* to be *h* Gal. 4. 4 made of woman the which he was & became *i* Matt. 8. 20 for vs most cursed: if *j* to be the sonne of man, *j* 9. 6. 11. 19 with which name he often intituleth himselfe *k* Luke 9. 22 doth proue him to be man: nay if *k* to haue *k* Luk. 24. 39 flesh bloud and bone the which we haue, if to *l* hunger and thirst the which we doe, if *l* to die *l* Ioh. 19. 30 and goe the way of all flesh doth proue our ſauour to be man, then was he man, in al things *m* Heb. 2. 14 like to vs his brethren except only sinne, euen man not in phancie but in truth, of the very substance of his mother not of her shadow, which had not onely a bodie but a soule too, so that



## A Sermon.

that we may truely speake of him as we do of Adam, Abraham & all the rest, he was man.

And as you haue heard out of the Scripture that he was man, see was it most necessarie that he should so be, for how could he die if he were onely God, since *a* the godhead is impossible, and can no more suffer then doe the beames of the sunne which shineth on a tree suffer when the tree is fallen and cut downe.

Surely as *b* Alamandurus answered the Manichees that would enforce him to beleene that Christ was not man, that he receaued a letter that Michael the archangell was dead, to whom when they replied that that could not be, because he was an angell. In like sort said he no more can Christ die if he be as you say onely God. And although he had some other nature than the nature of man wherein hee might suffer, yet when man in *c* his nature had offended and trespassed God, it standeth in reason that God in mans nature should be satisfied. For as *d* Chrysostome reasoneth that Christ could not bee the Sauour of our soules, except he had a soule, in which he might satisfie for such sins we had committed in our soules: euen so we may conclude that he could not satisfie for the sinnes of man, except that he had beene also man. Nay whē this was the end of his comming to make vs of the sonnes

of

*a Damascen  
de pass.*

*b Cedrinus  
epist. hift.*

*Rom. 5. 19*

*Chrysost.  
ser. in Len.*

## A Sermon.

of men the sonnes of God, for, <sup>a</sup> but by Christ <sup>a</sup> Iohn 1.12  
 we haue no power to be called his sonnes how  
 could hee effect this to our good, except hee  
 which was y<sup>e</sup> sonne of God should first become  
 the sonne of man, wherfore that he might haue  
 a nature wherein he might suffer, and might  
 satisfie Gods iustice for the sinne of man, in  
 the nature of man, that he might make vs of  
 the sonnes of men the sonnes of God, it was  
 most expedient that our Saviour should be  
 man.

Thus haue you heard of the mediator that  
 is betwixt God and man, the man Christ Je-  
 sus, now are we to harken of the meanes, by  
 which this Christ recōcileth vs vnto God his  
 father: which is first in that he which knew  
 no sinne was made sinne for vs, secondly in  
 that wee which knew no righteousness were  
 made the righteousness of God in him.

In that our Saviour is saide to know no  
 sinne, his meaning is not that sinne is to him  
 a matter strange, a thing which he did neuer  
 know, for <sup>b</sup> he taketh knowledge of sinne, else <sup>b</sup> Mat. 21. 45  
 how should <sup>c</sup> he reprove the world because of <sup>c</sup> Mat. 23. 12  
 sin, how should he be the <sup>d</sup> iudge of the world <sup>d</sup> A.C. 10. 42  
 to giue to euery one according to his works. <sup>2. Tim. 4. 8</sup>  
 But as it is saide of the virgin Mary which  
 knew man, and did conuerse and liue amongst  
 them that yet notwithstanding shee knew no <sup>e</sup> Luke 1. 34  
 man,

## A Sermon.

f Gen. 4. 1. & man, that is after a carnall fleshy manner f  
 25 like as Adam is said to know Eve, and g El-  
 g 1. Sam. 1. 19 kanah Hanna which was his wife. In like  
 sort it is said of our Saviour that although he  
 toke notice of sin, & did reprove it, yet he knew  
 no sinne as other men, by louing and liking of  
 it, by being many waies polluted and defiled  
 with it. And therfore he saith vnto the Iewes  
 b Iohn 8. 46 which h of you can reprove me of sinne, nay  
 although the prince of the world which is the  
 diuel come euen to winnow and sift our Sa-  
 i Iohn 14. 30 uour yet he can find nothing in him, for as  
 the authoz speaketh to the Hebrewes, he is k  
 k Heb. 7. 26 holy harmeles, vndefiled, seperate fro sinners  
 and made higher that is purer then the hea-  
 uens. And in deed how should he holy others  
 which is vnholý in himselfe, & sanctifie other  
 when himselfe needeth to be sanctified, he nee-  
 ded not to be sanctified but for vs, & therefore  
 i Iohn 17. 19 that we might be holy euen as he also is holy  
 he holied and sanctified himselfe. Yea that he  
 might purge our consciences fro dead works,  
 through the eternall spirit he offered himselfe  
 m Heb. 9. 14 without spot, vnto God his father. Thus  
 n 1 Pet. 2. 22 he n knew no sinne neither was there guile  
 found in his mouth, thus neither could the  
 Iewes reprove him of sin, neither the prince  
 of the world finde sinne in him, thus was he  
 pure, holy, vndefiled, seperate from sinners,  
 and



## A Sermon.

and without spot.

And in truth so it behoued him for to be, that so he might be made a sacrifice for sinne, that is as the Apostle here speaketh sinne for vs. For as in the old law it behoued <sup>a</sup> that the sacrifices for sinne, should be most pure without spot and blemish, so it behoued that he which gaue himselfe a sacrifice for our sinnes, should be also <sup>b</sup> without spot or blemish, and as in the old law the sacrifices for sinne were called sin, not because in their natures so they were, but because they had sinne imputed to them; even so our Sauour here is made sin, not because he hath committed sinne, or sinne was inherent in him as in vs: but because he was made not of man but of God, a sacrifice for our sinnes, which were imputed vnto him. And therefore

<sup>c</sup> Austin when Christ was no sinner, hee made him sinne for vs, read the place diligently (saith that father) and least happily thy booke be corrupted, or thy Latine interpreter haue erred, looke in the Greeke, and thou shalt finde not Christ to haue committed sinne, but to be made sinne of God the father for vs, that is a sacrifice for our sinne, (and a litle after) for thou shalt find in the bookes of the olde testament, the sacrifices for sinne to be called sin. In this sence the calfe which was to be offered at the consecrating of a p[ri]est, is in the English called a sinne

<sup>a</sup> Leuit. 1. 10  
Num. 28. 31  
Deut. 15. 21

<sup>b</sup> Hebr. 9. 14

<sup>c</sup> Austin.  
Lib. 2. contr.  
Maxi.

<sup>d</sup> Exo. 29. 14

Carach

## A Sermon.

sinne offering, but in the originall a sinne in like sorte, if any of the people had wittingly sinned then he was to offer an hee Goate, if by ignorance a she Goate; and the partie that had sinned was to lay his hands vpon the head of the sinne offering, & to slay the sinne offering before the Lorde, and the reason is added because it was a sinne offering. In like manner the hee Goate in sundry places of the seventh chapter of the booke of Numbers is called in our vulgar translation a sinne offering but in the originall sinne. Now then if the sacrifices in the old law were called sinnes, when yet in their nature they were not sinnes, but sacrifices onely for sinne: in like sorte may Iesu Christ, the onely vnspotted and immaculate lambe of God in whom all the sacrifices in the law were but figures, and in whom they had their end and accomplishment: like as they were called also sinne, especially when he is the onely sacrifice available for to put away sinne, for there was no power in al the sacrifices of the law to do away sinne, but onely in this that they had respect and reuerence vnto him. Thus then you see how that Iesus Christ which knew no sinne, but was most pure and most holy, and in all partes obedient to his fathers will, is yet notwithstanding made sinne, that is a sacrifice for sinne.

And

Leui 4. 29

Carath

Num. 7. 16

& 22. & 28.

& 34 & 40.

& 46, & 52.

&c.

John 1. 29

Heb 10. 1

Rom. 10. 4

Hebr. 10. 4

& II

## A Sermon.

And in this that he which knew no sinne is yet notwithstanding made a sacrifice for sinne, apparent it is, that he was not made a sacrifice for the sinne of himselfe, for he knew no sinne; but was most innocent and free from blame: but he was made a sacrifice for the sins of other, and had not onely their sinnes imputed to him, but bore the punishment of them in his most blessed soule and body. From hence beginneth euery Christian to comfort himself in the mercies of his God, when he seeth his sinnes imputed vnto Christ, & therefore cannot be imputed vnto him; for when man hath sinned, that which was done could not be vndone, yet such is the mercy of God shewed towards man in the fauour of Christ, that hee imputeth not vnto man his sinne, but hath it in that account as though it had neuer beene, so that although as the scholeman spake a thing done cannot be but done if we respect the act; yet in the repute of God, which neuer thinketh nor accounteth of it, it is as though it had beene neuer done. The which that the Lord our God might perswade vnto vs, sometimes he saith *a* our sins are bound in a bundle and cast into the bottome of the sea, sometime *b* that he hath put away our transgressions as a cloude and our sinnes as a mist, sometime *c* they are remoued from him as farre as

*a* Psal. 85. 2  
*b* Isa. 44. 22  
*c* Psal. 103. 12

C the



## A Sermon.

*d Isa. 38. 17* the East is from the West, sometime *d* that  
*e Isa. 43. 25* he hath cast them behind him, sometime *e* that  
 he will remember them no more, that they  
 shalbe vnto him, as though they neuer were:  
 yea and that wee might the better conceyue  
 of his goodnes towards vs, concerning these  
 our sinnes which make vs to hang downe our  
 heads, and to feare to come into his presence,  
*f Reu. 20. 12* he sheweth that he *f* hath crost his booke in  
 which our sinnes were written, nay that hee  
*g Col. 2. 14* hath *g* cancelled the handwritting that was a-  
*h Austin. re-* gainst vs, that he hath *h* acknowledged the re-  
*tract. lib. 1.* ceipt and giuen vs our quietus est. Insomuch  
*c. 19.* that now wee may safely walke abroad, be-  
 cause we know he hath no writ to serue on vs,  
 no action to commence against vs. Thus the  
 feare of Gods displeasure is overblown, and  
 the sunne shine of his fauour resteth on vs,  
 because our sinnes are not imputed to vs. And  
*i Rom. 4. 6* to that end records the *i* Apostle, that heauen-  
 ly note of that most kingly Prophet, blessed is  
 the man to whom the Lord imputeth not his  
 sinne, and although it is true of man that he  
 will repent him sometime of his kindnes the  
 which he hath shewed, and will seeke to call  
 backe his former goodnes, yet to the consum-  
 mation of our comfort it is not so with God  
 he will not cast vs in the teeth, nor lay to our  
 charge the things he hath once pardoned, for  
 whom

## A Sermon.

Whom he pardoneth once he pardoneth euer,  
his thoughts are not as our thoughts, ney<sup>r</sup> <sup>2 Isa. 55. 8</sup>  
ther are our waies his waies, he <sup>6</sup> is not as <sup>6 Num. 23.</sup>  
man that he should lie, or as the sonne of man <sup>23</sup>  
that he should repent. Therefore we may with  
boldnes now lift vp our heades, since we doe  
most perfectly know that our sinnes neither  
now are, nor yet euer shalbe imputed vnto vs.

And if this be the first step by which we be-  
gin to grow into fauour with our God, not to  
haue our sinnes imputed to vs, surely these  
marchandizers of mens soules, doe but abuse  
the world when they teach, that they ought  
not to looke for this fauour of gods in par do-  
ning our sins, but to seeke to satisfie his iustice  
for our sin, the which we are as wel able for to  
doe, as to moue mountaines out of there pla-  
ces, or to number the drops of water in the  
Ocean sea. Nay this for to attempt is not  
onely to builde vp the babell of confusion vnto  
our selues, but vnder the shewe and colour  
of peace to giue defiance vnto God, and to  
make voide the means of that reconcilment  
which he hath offered in his sonne: for if the  
Lord of mercy when he saw no other meanes  
to satisfie his iustice, and to saue man, sent his  
onely sonne who in his blessed body, should sa-  
tisfie his iustice for our sinne, surely herewith  
not to be content, is to despise the wisdom

## A Sermon.

and counsaile of God, & to repute other their vaine satisfactions, of greater merite then is the merite and passion of the Sonne. They answere for excuse, that they content themselves with the ordinaunce of God, and rest in the merite and satisfaction of the Sonne, but they say all that he did was for their originall sinne, and such sinnes which were committed before they were baptised; but as for their actual sinne which follow baptisme, and those which they commit after they were entered into the couenant of grace, for them they say Christ hath not satisfied, but hath merited onely that for them man himself, by his fastings and prayers, his watchings and almes deeds, should satisfie the iustice of the father. The which their most impious assertion how abhorrent it is from all Christian truth, I pray you a while harken and consider for of whom spake the Apostle Iohn but of the regenerate, and of what sinnes but of their actual, & when committed but as well after baptisme as before, and who is then the propitiation for them

1. Ihon 2. but Iesus Christ the righteous, & if any man sinne wee haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes, and not onely for ours but for the sinnes also of the whole worlde. Therefore as this would giue small comfort



## A Sermon.

to a Christian soule, to heare that God would pardon one fault but not another, so this would make but a little for the glorie of our Saviour, to heare that he saued from some sinnes but not from other, wherefore herein they eclipse the glory of Christ, and magnifie their owne, for when our actuall sinnes both in quantitie and qualitie are farre more grievous then is the originall, in which we were bozne. The satisfaction for this one which is the lesse they ascribe vnto Christ, but the remedie of the other they chalenge to theselues, but beloned wee haue not so learned Christ. But wee knew that he is a Iesus <sup>a</sup> which sa- <sup>a</sup> Matt. 1. 21 ueth his people not from their sinne but from their sinnes, euen al their sinnes as Iohn speaketh the <sup>b</sup> bloud of Iesus Christ clenseth vs <sup>b</sup> 1. Iohn 1. 7 from all sinne if from all, then from our actual as well as originall, from this which wee daily commit as well as from that in which we were bozne. So that as we find in scripture, <sup>c</sup> that Christ cured euery disease and in- <sup>c</sup> Mat. 4. 23 firmite of the body, and some of that qualitie which could not be remedied by the power of man, euen so he cureth euery sicknesse of the soule, & hath made himselte <sup>d</sup> a brasen serpent <sup>d</sup> Iohn 3. 14 to be stinged one soueraigne medicine for al. <sup>e</sup> Descend therefore into this poole not of wa- <sup>e</sup> Iohn 5. 4 ter but of the bloud of Christ not stirred by

## A Sermon?

Eph. 5. 14

John. 1. 29.

an Angell, but by our Michaell who is as the  
 Lord, f and although thou wert dead in thy  
 finnes, yet stand vp and the Lambe of God  
 which taketh away the finnes of the worlde  
 shall take away thine, euen thine actuall and  
 originall all that thou hast, and leaue none to  
 be satisfied by thee.

All this some of the Papists will confesse,  
 but yet y they may stil maintein this diuelish  
 doctrine of mans satisfaction, they are not a-  
 fraid to say, that although Christ hath satisfi-  
 ed for our actuall and originall sinne, yet it is  
 but for the guilt and filthines, it is not for the  
 paine and punishment of the sinne, so that al-  
 though they graunt that our sins by Christ in  
 respect of the guilt are taken away, yet they  
 leaue our finnes in respect of the punishment  
 to be sustained and satisfied by vs. The which  
 if it were so, how is it that the Scripture  
 saith b that hee was wounded for our trans-  
 gressions, broken for our iniquities, that the  
 chastisement of our peace was layed vpon his  
 shoulders, that he made his soule and offering  
 sacrifice for sinne, and that with his stripes we  
 are healed. Surely this wounding, breaking,  
 chastising, scourging, infer a punishment which  
 was inflicted not for his finnes, the which he  
 neuer knew, but for ours which were imput-  
 ed vnto him. And therfore S. i Peter speaketh  
 he

b Isa. 53. 5

ver. 8

i. 1. Pet. 2. 24

## A Sermon.

he bare, they were a burden not his owne sins  
but ours, and not the guilt onely but the pu-  
nishment too, for it was on his body, whilst  
yet he hangeth on the crosse. And alas that  
at so great a light wee should shut our eyes,  
why was he buffered and scourged, why was  
he nailed and pearced, why was his head crow-  
ned with thornes, & himselfe crucified among  
theeues, why was his soule sore troubled  
within, and frighted with the feare of his fa-  
thers wrath, why did he pray to his father to  
remoue this crosse from him, and crie out as a  
soule that was forsake, my God my God why  
hast thou forsaken me: but that the Lorde in  
his great mercy to vs warde, but iustice to-  
wardes him, did punish in his blessed soule &  
body the sins of all the faithfull in the worlde:  
surely beloued if we were to beare the punish-  
ment of our sinnes then hath not Christ suffe-  
red for our sinne, & if he hath then do the Pa-  
pist accuse G D D of great iniustice, that he  
would punish vs for such sinne he hath alrea-  
dy punished in his sonne. But God is iust let  
the Papist blatter what he will, and because  
he hath said it shall surely stand, for it is part  
of that new covenant which he promised to  
make, & I will forgive their iniquitie & will  
remember their sins no more, if he forgiveth  
how doth he call them to punishment, if he wil

Jer. 31. 34



## A Sermon.

*Austin. re-  
tract. lib. 1.  
c. 19.*

*c. 1. Iohn 2.2*

not remember, how doth he require satisfac-  
tion for them: can a creditor forgive the debt  
and yet require satisfaction for the debt, no  
more can God be said to forgive vs our sinne,  
and yet seeke to punish vs for our sinne. ¶ If a-  
ny man sinne saith the Apostle, wee haue an  
advocate Iesus Christ the righteous, and he  
is the propitiation for our sinnes, not he sai-  
eth the papist but we, now whether the Apo-  
stle or papist is to be beleaved iudge you. And  
to speake to men whose eies affectiō hath not  
wholly blinded, and from whose hartes wilful  
obstinacie hath not taken away all sense of  
reason, is this rightly to cōsider of the weighe  
of sinne and of his filth: is this equally to bal-  
lance the iustice of the almighty, & the fierce-  
nes of his wꝛath, kindled against the wicked-  
nes of men: surely if the punishment of sinne  
could so haue beene satisfied, and the wꝛath of  
the father hath so beene appeased, thou hadst  
not sent thy sonne O blessed maker, neyther  
hadst thou needed to haue died for vs O Ema-  
nuell. For we by our watchings & fastings,  
we by our hairie weedes and other penaunce,  
we by our many praiers and consecrated wa-  
ter, wee by hearing of Masses and going in  
pilgrimage, will satisfie for all such punish-  
ment that is due for our sinne. O foolish flesh  
that thus pꝛesumest befoze thy maker, if God  
should

## A Sermon,

should deale with thee according to iustice, & the greivousnes of thy sinne thou shouldest stand as a man wholy confounded, not able Job 9.3 to satisfie one of a thousand; no not the least that ever thou comittest in thy life, for when thy sinne euen the least of thy sins is infinite, because it was committed against the infinite maiesty of thy God, thy punishment therefore must be infinite, and therefore not to be satisfied by thee in this finite life: and if thou canst not satisfie for one how wilt thou satisfie for all, especially when not onely in this that thou seekest to satisfie, but also in the most holiest of thy workes and lowest penance, thou often sinnest and trespassst God. Gen 4. 11 Therefore that which Cain spake in dispaire thou oughtest not onely to speake in the humblenes of thy soule & my punishment is greater then I am able to beare, but withal thankfulnesse to receaue the mercy of thy maker, who hath giuen his sonne to beare in his body that which otherwise for ever thou shouldest haue borne in thine: Looke therefore with the eyes of faith vppon this brazen Serpent which hath not onely taken away the sting of the serpent which is your sinnes, but euen all your swellings and rancklinges, all your paines and maladies, the punishment due to all your sinnes.

This

## A Sermon.

This also some of the papistes do acknowledge, but yet not resting on the good word of God, they distinguish betweene eternall and temporall punishments, and they are content to confesse that Christ hath satisfied for their eternall punishment, but as for the temporall they say that they must satisfie for it in themselves. It cannot be denied but that God layeth on the soules of men, many punishments in this life, the which are to be reputed temporall, because they are in this life, which is but temporall, but yet these temporall punishments endured by men in this temporall life, or neither in part, nor in whole any part of satisfaction, for our infinite and eternall sinne. For if we consider this as they are in the godly, some say that they are not punishments for sinne, but rather fatherly admonitions that they should not sinne, because for their sinne Christ hath beene punished, and hath satisfied not in part but in whole whatsoever the iustice of God could require for them, or if wee consider these as they are in the wicked, true it is that God sometime becometh to deale roughly with them, and to inflict in this life some part of the punishment which for ever hereafter they must in most grievous manner suffer in hel. But yet since there is no proportion betwixt a finite punishment and an infinite sinne,



## A Sermon.

sinne, since of the punishment and satisfaction of these no papist speaketh: but of such for whom Christ died, and for whose eternall punishment Christ hath satisfied, wee leaue to speake farther of these wicked ones, and will now enquire whether Christ hath not fully endured all punishment due for the sins of the faithfull, but hath left some temporall punishment, as part of the satisfaction due for their sinnes, to be endured & suffered by themselves. The which if it be so as the papist speaketh, not onely blasphemy followeth our Saviour because his satisfaction is made insufficient, & the sin of man of greater filth then the merite of his most blessed passion: but also man speaketh with ouer great pride, that he presumeth to satisfie where Christ hath not satisfied, and to make perfect which he hath left vnperfect vnto vs, or if it be true the which our Saviour speaketh *Consummatus est, it is finished,* *John. 19. 30* euen the worke of our saluation, and redemption of the world, if he as the author speaketh to the Hebrewes by one sacrifice not by many, *Hebr. 10. 14* hath made perfect not left vnperfect, and that not for a time but for euer, and that not some but all which beleue in his name why do we seeke to make vnperfect the satisfaction of Christ or to turne away the destroying Angel by any other means then *Exo. 12. 31* by the blood of  
this

## A Sermon.

Gal. 3. 13

Austin cōrr.  
Fausst. Mana.  
lib. 14. c. 4.

Bedae in epist.  
Rom. c. 8.

this immaculate Lambe sprinkled by faith on  
the doore postes of beleeuing heartes. The A-  
postle Paule saith, Christ was made a curse for  
vs that he might redeeme vs from the curse of  
the law, now when the iustice of God did in-  
flict vpon the transgressors of the law, not on-  
ly eternall punishment but temporall too, and  
when Christ endured in his most blessed body,  
euen all the punishment due to the transgres-  
sors of the law, it must needes follow there is  
no more temporall punishment to be suffered  
and endured by vs. And therefore Austin in  
his booke against Faustus, discourcing on those  
wordes of the Apostle (he was made a curse for  
vs) saith, for Christ without all guilt of sinne  
tooke vpon him our punishment, that he might  
from thenceforth do away the filth of our sinnes  
and made an end of our punishment. The same  
Austin after many wordes, Prorsus prorsus  
Christus dominus noster, without all doubt  
Christ our L. Iesus our Saniour our redeemer  
was made sin for vs, that we might be made the  
righteousnes of God in him, if thou aske how  
(sayeth that father) beare the lawe for in the  
law the sacrifices which were offered for sinne  
were called sinnes, for thou hast that when the  
sacrifice for sinne was brought, that the lawe  
said let the preestes put their handes vpon the  
sinne, that is as he expōdeth vpon the sacrifice  
for

## A Sermon,

for sinne, and what is Christ else but sinne it is  
a sacrifice for sinne. If Christ then be made  
sinne that is a sacrifice, on whom the punish-  
ment of sinne was inflicted, and so made sinne  
that he may put an end vnto our punishments,  
without all question there is now no punish-  
ment for our sinne, lest to be endured and suf-  
fered by vs. Thou wilt say what are our in-  
ward griefes and torments of mind, what the  
conscience of our sinne and feare of Gods iu-  
stice, what the calamities and miseries of our  
friends, what our sicknesses, yea & death, n ay  
sinne it selfe, and a thousand other evils more  
common to the saints of God, then other, but  
punishments of our sinne. I graunt whatsoe-  
uer other saith, that the Scripture calleth  
these a the punishments of sinne, & after a sort  
they are, because they are the very fruites and  
effects of sin, although God sendeth not these  
b to punish sinne in vs which he hath punished  
in his sonne. But either to make c triall of our  
patience as he did of Iobs, or d to shew how he  
hates sinne as he did to Dauid, or to driue vs  
from e our sinne as he did Manasseh, or f to  
winne vs to himselfe as he did the prodigall  
child, or g to make vs loth the world as he did  
the godly, h and to grieue that we cannot serue  
him with that puritie we should and as he re-  
quireth. Therefore as Chrysostome spea-  
keth

a Gen. 3. 17

2 Sam. 12. 10

Num. 11. 14

b Heb. 12. 5

c Iob 1. 9

d 1. Sam. 12.

14

e 2. Cron. 23

12

f Luk. 15. 17

gi. Reg 19. 4

h Rom. 7. 24



## A Sermon.

*chrysoſt.de* keth, *Why doeſt thou waile that thou doeſt ſuf-*  
*penit.confes.* fer, it is a medicine to thee not a puniſhment, a  
 caſtigation no damnation. But yet they reply  
 that God ſendeth miſeries on his children for  
 none of theſe endes, but to puniſh ſinne which  
 they haue committed be it ſo as they ſay, yet I  
 denie as is befoze made manifeſt, that which  
 all the Papiſt do ſo greatly labour that theſe  
 endured puniſhments, make any recompence  
 to God for our ſinne, or any whit ſatiſſie the  
 wrath of the father conceaued againſt them.  
 True it is that in the infancy of the Church  
 certaine temporall puniſhments were inflict-  
 ed on offenders, & canonically ſatiſſaction was  
 required, but yet not to ſatiſſie God but the  
 Church, not to make due recompence for the  
 ſinne comitted but by this publike ſubmiſſion,  
 to declare their vnfained ſorrow & repentance  
 for their ſinne, the which kind of diſcipline as  
 then, ſo now it is moſt behouefull for y<sup>e</sup> church  
 and houſe of God. For by thoſe means not on-  
 ly the Church is in ſome ſorte ſatiſſied, which  
 much grieueth at the fall of her children: but  
 the offendant himſelfe is better occaſioned to  
 conſider his wretched & miſerable eſtate, and  
 forced as it were to hate his ſinne, and to take  
 hold of the great mercy of his God. And not  
 onely is this diſcipline behouefull for theſe, but  
 for other alſo whereof ſome are in, other out of  
 the

*Tertull. lib.*  
*de penit.*

## A Sermon.

the Church of God. For they that are in the church, by the punishment of other, are made moze wary, lest happily that which they see in other should be also sayled in theselues; & they that are out haue no cause to slander the good word of God, or to speake euill of his spouse, because shee winketh not at the faultes of her children, or propoeth vnto them liberty to sin, but guideth their steps in the way of righteousness, & punisheth the when they goe awrie. But to let this passe as a matter not pertinent to our purpose, out of that which hath bin spokē you see, that Christ Iesus hath our sins imputed vnto him, & that by his obedience & blessed passion, he hath deliuered vs not onely frō some sins, but from all: not from the guilt and filth of them, but from the paine & punishment too: & that not from the paine eternal only, but also from all paine temporall in this life.

Now then as you haue heard how that he was made sinne for vs, so now it foloweth that we should declare, how we are made the righteousness of God in him, where not what the Apostle speaketh he was made sinne not a sinner but sinne: nether was he made by man but by God, and to what end, that wee should be made, we cannot make our selues, for we are Gods workmāship, & what not righteous but righteousness, not of man but of God, and that  
not

## A Sermon.

not in our selues but in Christ. The which  
speech of the Apostle doth most manifestly de-  
clare, the meanes by which wee are reputed  
righteous in the sight of God the father, euen  
by the righteousness which is in Christ not in  
vs, yet by Gods mercy imputed to vs, & tho-  
rough faith receaued of vs, neither is not this  
sence enforced on the Apostle besides his mea-  
ning, but witnessed by most auncient & catho-  
licke fathers, before this question of inherent  
righteousnes, was euer moued and debated in  
the church. And therefore *Austin*, In the olde  
law the sacrifices for sinne were called finnes, the  
which sacrifice for sinne, he (that is Christ) was tru-  
ly made, of whom the (sacrifices of the lawe) were  
but shadowes. And after shewing how Christ  
was made a sacrifice for sinne, he saith, God to  
whom we were to be reconciled made him sin for  
vs, that is a sacrifice for our sin, by whom he might  
reconcile vs so to himselfe, he therefore was made  
sin, that we might be made righteousness not ours  
but Gods, not in our selues but in him, euen as he  
that is Christ was made sin not his owne but ours,  
not in himselfe but in vs. And in the end he con-  
cludeth, this is that righteousness of God not by  
which he himselfe is iust, but by which we are made  
righteous before him. So that as our sins can-  
not be said to be inherent in Christ, but onely  
imputed vnto him, no more is his righteousness  
inherent

*Austin. en-  
chinid. ad  
Lauent. c. 41.*



## A Sermon.

inherēt in vs, but only by Gods mercy imput-  
 ed to vs. Yet so that as he actually endured  
 the paines of our imputed sins, so that we also  
 actually enjoy, yea & in part now do, the fruite  
 of his imputed righteousness, neither was this  
 once barely spoken of this godly father, but as  
 the Apostle Paule in his epistles shewed, that  
 Christ <sup>a</sup> was made vnto vs our righteousness,  
 & that we are <sup>b</sup> iustified onely by faith, that is  
 by Christ apprehended by faith. So he speak-  
 ing of Christ saith, <sup>c</sup> he is onely iust and the  
 iustifier made that he sayeth the only iustifier. And  
 againe in an other place, Blessed are <sup>d</sup> they that  
 thirst after righteousness, for they shall be satisfied,  
 now the Apostle Paule (saith he) doth shewe that  
 Christ is our righteousness, and therefore he that hun-  
 greth after this bread, hungreth after righteousness,  
 that came downe from heauen, which God giueth  
 not which man maketh to himself. And in the end  
 concludeth, This is righteousness of God not by  
 which God is righteous, but by the which God gi-  
 ueth vnto man, that mā might be righteous before  
 him. Thus then you see that if we seeke to be  
 found righteous before God wee must bring  
 not that righteousness which is of our workes,  
 but that righteousness which we haue not in  
 our selues, but by faith in Christ Iesu. For as  
 Chrysostome speaketh, this is Gods righteous-  
 nes since not of our workes. And as vertuous

<sup>a</sup> 1. Cor. 1.

30.

<sup>b</sup> Eph. 2. 8

Gal. 2. 16

<sup>c</sup> Aug. in. de

ciuit. de 17. & 4

<sup>d</sup> Aug. tract.

26. in Ioh.

1. Cor. 1. 30

<sup>e</sup> Chrysost. cō.

in hunc locū

hom. c. 1. 1.

D

Ber-

## A Sermon.

*a Bernard.  
sup. cantic.  
ser. 61.*

*b Mat. 22. 11*

*c Pig. in corr.  
2.*

*d Amb. li. 2.  
de Iacob. &  
beat. vii. c. 2.*

Bernard discoursing on the merite of man, & the comfort of christians, in the midst of their troubles. *a* My merite, saith he, is the mercy of God, and so long as he shal not be without mercy, so long I shall not be without merite: what then shall I sing of my righteousness, nay I wil remember thy righteousness onely even the righteousness of God which he giueth in Christ, for by this he iustificeth the world. *b* For as there is no sitting at the supper of the great king, except we are clothed with our wedding garmēt, so there is no comming into the presence of the Father, but with this robe of righteousness the righteousness of the sonne. The which Pighius seeing in this wise writeth: *c* Therefore it is that our righteousness is placed in Christs obediēce, because the same is imputed to vs (which are incorporated into him) as though it were our owne, so that by it euen we are accounted righteous. And *d* as Iacob being not the first borne, yet couering himself with his brothers sweet smelling garmēt, did so insinuate himselfe vnto his father, that vnder an other person he obtained the blessing of the first borne: euen so is it meet that we lie hid vnder the purenes of Christ our elder brother, that wee smell of his sweet, & couer our imperfections with his perfections, that so comming into the presence of God our father we may receiue the blessing of righteousness from

## A Sermon.

fro him. And the same Pighius after not well  
 vnderstanding the fauorers of y<sup>e</sup> truth, would  
 seeme in this cause to conclude against them  
 but with them as his words do speake: *a Pigh. de fi.*  
 say if we speake formally and properly, that we are *de & inst.*  
 not iustified before God, either by our faith or by *cons. 2.*  
 our loue, but by the onely righteousness of God  
 which is in Christ. And that which Pighius spea-  
 keth, the same we speake, with our Apostle, we  
 are made the righteousness of God in him.  
 Wherefore as Beda noteth out of Austin *b Beda in ca.*  
 the 126. Psalme. Away with thy selfe, away I say *10. epist. ad*  
 with thy selfe, for thou doest but hinder thy selfe, if *Rom.*  
 thou shalt build thy selfe thou buildest thy ruines,  
 for except the Lord builde the house in vaine doe  
 they labour that doth build the same, do not ther-  
 fore wil to haue thy righteousness, least thou be voi-  
 ded of the righteousness of Christ.

What then wilt thou say shall I liue losely  
 & be nothing studious of good works, God for-  
 bid for you are *c* Gods workemanship created *c Eph. 2. 8*  
 to good works, which God hath prepared that  
 you should walke in them. Although those thy  
 workes *d* doe not make thee righteous before *d Rom. 8. 14*  
 God, yet *e* they are fruites of that righteous- *e Iames 2. 22*  
 nes which thou hast in Christ, & by them thou  
 causest f thy father to be glorified, & g least *f Mat. 5. 16*  
 by thine election to thy selfe. *h* A good tree is *g 2. Pet. 1. 10*  
 knowen by his fruit, & a true faith by his loue. *h Mat. 7. 17.*



## A Sermon.

Gal. 5. 24  
Gal. 2. 20  
Eph. 5. 8

What should we say they that are justified in Christ & doe live in Christ, nay Christ & liveeth in them, & his good spirite maketh them fruitfull unto every good worke, but this is not questioned at this time, what we should be in this life, or how we should be justified before man, but by what meanes we should stand justified before God: and that wee say is not by our workes, but by the righteousness of God, which is found by faith in Iesu Christ.

Ezech. 18. 2  
vers. 20

But yet the weake Christian will say, how can this be, one man may pay an others debt, but how can one satisfie for an others sinne. the Scripture sayth, the father shall not eat a sower grape, and the childees tooth shalbe turned an edge, but that every one shall beare his owne burden, and that the soule which sinneth shall die the death. Now then is the iustice of God satisfied, that he which knew no sinne should be punished for our sinne, & that we which are full of sinne, should reape the fruite of that righteousness that is in him. Now: even very well, because he is not another from thee, but is one with thee: for if we looke vpon that blessed union by which al faithfull soules are ioynd unto Christ, the man is not more ioynd to his wife, nor the science to the stocke, nor the foode unto the body which it doth nourish, nor in the body one member to one

## A Sermon.

one other, or they al vnto the head, as is Christ  
 Iesu vnto his Church, and to euery faithfull  
 soule, that traffeth and beleueth in him. And  
 therefore sometime we are said to be *a* one bo- *a* Rom. 11.4  
 die in him, sonietime *b* to growe vp into him *b* Eph. 4.16.  
 which is our head, sometime *c* to be members *c* 1. Cor. 6.15  
 of Christ, sometime to be *d* bone of his bone *d* Eph. 5. 30  
 and flesh of his flesh, sometime to *e* dwell in *e* 1. Cor. 3.16  
 him and he in vs, sometime to be fone with *f* Iohn. 17.20  
 him, what should I say this the faithful know  
 and thus wee must know, except as S. Paule  
 speaketh, we be reprobats, *g* know ye not your *g* 2. Cor. 13.5  
 owne selues how that Iesus Christ is in you  
 except ye be reprobates. Thus beloued are  
 we his vnwaryth members *h* vniued vnto him *h* Chrysost.  
 which is our head, by these two most blessed *ser. de spirita*  
 handes, his spirit which he giueth vnto vs, and *sanct.*  
 our faith which we reach to him.

Then goe to let this bee graunted that  
 Christ and the faithfull are but one, that he is  
 the head of that mysticall body whereof they  
 are members, & then let vs see how the iustice  
 of God is violated, whilest he is punished & we  
 rewarded. Thou sayest in thy vsuall speech  
 that man seeth and man heareth, yet it is his  
 eare that heareth, and eye that seeth, even so  
 thou mayest say that it is man that hath borne  
 the punishment of sin, although it is his head  
 Christ Iesu, that hath borne and endured the

## A Sermon.

same. For as in the naturall body that which is proper to the eye and to the eare, is attributed vnto the whole, in respect of that neare coniunction which each parte hath with the whole: so in the mysticall body of Iesu Christ in respect of that spirituall and blessed vniou, that which is proper onely vnto Christ is attributed also to his Church. And therefore as wee see in ciuill pollicies, the wife is aduanced to the honour of her husband, and made either Countesse or Lady according to the honour of her husbands state: euen so the church which is the spouse of Christ, although she be of her selfe a daughter of the earth, a woman of no price, yet in respect of Christ who in marriage hath aduanced her, she is full of honour and pertaketh of all the honour of her head. So that of the faithfull we may say that wee all haue receaued of his grace euen grace for grace. And as the oyle that was powred on Aarons head ranne downe to the skirres of his garments and perfumed them, so the righteousnes of our Aaron that is Iesus Christ, although powred on his head yet perfumeth vs, and maketh vs gracious in the sight of God. So that now as euery member is lined of the head, and hath their sence and moouing from it: euen so haue wee our life from him, and all our sence and motion which  
is

John 1.16

Pla. 13 1.2



## A Sermon.

is unto good. May as the viler partes of the bodie doe partake of the worship and glory of the head, and are then honored when it is honoured, and then dispised when it is dispised: euen so in this spirituall union betwixt Christ and his faithfull members, although they be more vile in comparison to Christ, then are the basest partes of the body inferiour to the head: yet are they honoured when he is honored, and with the crowne of righteousness that setteth on his head, are they also crowned and made righteous. Thus then you see that it is not an other that hath suffered for you, nor an other by whom yee are made righteous, but it is the head that suffereth for his members, and the head that in himselfe crowneeth euery member, with the crowne of righteousness and of glory.

Therefore comfort your selues you that mourne in Sion, and are feared with Gods wrath, and the filth of your sinne, for **G D D** which was your enimie is become your friend, and beseecheth you to be reconciled vnto him: and although your sinnes haue kept you backe, and defaced image hath made you ashamed to approach his presence, yet now he hath sent his sonne the brightnes of his glory not only by his suffering to take away your sinnes, but by his obedience to restore you to  
your

## A Sermon.

your former bewty, and to present your fault-  
lesse vnto himselfe . Let vs therefore rest on  
the goodnes of our God , and accept of his re-  
concilement perfourmed in his sonne, let vs  
cast downe our crownes , and fall on our fa-  
ces , and giue all glory to him that sitteth on  
the throne, and to the Lambe for euermore,  
Amen. 6 Praise, glory & wisdom,  
and thanks, and honoꝝ, & power,  
and might be vnto our God  
for euermore.  
Amen.

## FINIS.

1588.

A  
SERMON PREA-  
CHED ON THE  
Queenes day.

Being the 17. of No-  
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